

God is not dead...

The deepest layers of our minds animate a faith through a sensory experience, prior to every word and image. This faith is received in the register of sensory experience, prior to every word. This gives a certain calmness to the intimacy of the human being. The Father allows himself to be celebrated as a "God-humanity", a "God-Universe" (Soloviev). Nikolay Fedorov draws political conclusions from it, affirming that: "the Trinity is our social programme". The consequence of this is that the unknowability of God leads to a theology of experience rather than knowledge because the believer is invited to an ontological rapture, a feeling communion, where any explanation remains in the background.

God is thus neither an image nor an idea, neither an affirmation nor a negation, "Himself not God" (St Gregory Palamas). Herein lies the risk of removing Him from human reality. He is unimaginable, but on the contrary, He overpowers the universe by a glorious, paradoxically inaccessible but "touching" presence. A possible danger is to sink into one's own piety and constructed religiosity, with the consequence of evacuating Him and ending up in atheism and nihilism; to replace God with "all is allowed".

God is not dead; He implodes in man. Man is a micro-theos and a micro-cosmos and, like Him, equally unnameable, unknowable, inscrutable and spiritually formless. "Concepts and notions create idols of God, only grasping makes one feel something" (Gregory of Nyssa); an intuitive revelation, apart from the philosophical questioning of all times.

It is about silence, tenderness of welcome, philocaly - love of beauty; "feeling everything in God" (St Isaac the Syrian) becomes a cult of the "sensation of God". The apophysis is the pinnacle of this negative theology, which denies any intellectual limitation: neither value, nor concept, nor representation; God is the inaccessible one, a mystery

without bottom, the unobjectifiable one to whom we participate and
Who participates...

The experience of hesychasm or the search for inner silence to arrive at the "pray without ceasing" makes the pitfalls of our freedom appear when it is limited to an exercise of solitary ego-seeking. By contrast, he who inspires hesychasm is a man of communion in the image of the icon. It is an economy of divine presence, of "the Word made flesh" (Jn 1:1-18), unfathomable and of incurable enjoyment.

Divine inspiration reveals itself in a tireless questioning of the self and the world, alongside the tired universal humanist society. Its hallmarks are the uncertainty of sciences and politics, economic crisis, and time constraints, darkening of thoughts.

Amid the new ideas, modern man knows religious rapture interspersed with agonising moments of disbelief. But Christ is not easily defeated. Our suffering is essentially one with this of the God-Man. He tears apart universal human suffering, and this clarifies the truth. Christ is an outstanding apotheosis of inalienable human particularity. He spreads in beauty. "My hosanna passed through the crucible of doubt" (F.M. Dostoevsky), a supreme fulfilment as in a polyphony.

It is only in lived experience, inseparable from sense manifestations, that the metamorphosis occurs from outer man to inner man; it is the mystery of the life-giving cross, the new tree of life. For God there is no law, wherever He is, it is instantaneously a divine place. Wherever I find myself, it becomes "all is allowed". The demon as an unwelcome visitor occasionally becomes an invitee. If we believe in him, we are lost.

In the book of Job, God speaks to Satan and allows Him to take possession of His servant. Evil is posited, as it were, as a participation in divine power, which cannot be subjected to any power, but is the very

essence of divine tension. Suffering appears as the ultimate threshold of diversity and separation between man and the Other. This acts as a metaphysical laboratory, a holy accident. Man becomes an incomplete completeness and thereby bears witness to an immortality. This joy can defy years of adversity.

But man, "child of unbelief and doubt", needs a walkway to realise and develop the soul into Temple of the Holy Spirit. This development realises itself in the liturgical gathering of the people of God. Only this beauty saves man from individualisation of religious consciousness, frees man from his own piety in the mirror of his idolatry and a pact with Satan, and causes man to be born for another experience of time or "e-on, αἰών".

This rebirth realises in all humility, modesty and simplicity, virtues to be tread in all humility, modesty, and simplicity. With this interiority, man comes to the essence of his story, his existential adventure, in all serenity. This becomes one of the most beautiful achievements of human existence. The words are absent, silence reveals itself as the language of the Kingdom; the language of silence, to which no word is lacking to express itself, the language of silent silence. The true rebirth of man culminates in contemplation, an active passive observation of the divine in all its expressions. "Life is within us and not in the external world, we see the sun!" writes F.M. Dostoevsky on 22 December 1849, on descending from the scaffold. When tenderness infuses truth, the depths of the soul are sanctified.

Father Dominique, May 2023

Source: « Dostoïevski face à la mort, ou le sexe hanté du langage » Julia Kristeva